

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITION OF AMERICAN BAPTISTS. FURTHER OBJECTIONS TO AN EDUCATED MINISTRY CONSIDERED.

One objection which has been often and somewhat successfully alleged, against efforts to improve the literary qualifications of the ministry, and which might seem, to a superficial observer, to receive confirmation from our observations in a former paper, is, entitled to some attention. It is, "that most of the ministers in the denomination have been illiterate men, and yet eminently successful; and under their ministry the denomination increased; and it is asked, Why may we not do as well in future, without educated ministers?" We have several things to say in reply. In the first place—the success of these venerated men did not arise from their destitution of learning, but was affected in spite of it. They were sensible of their want of education, and lamented it, and they would, beyond all reasonable doubt, have been vastly more useful with it. Again: we have shown that much of their success depended on adventitious circumstances, many of which do not now exist, or, at least, in the same degree. Further: we cannot safely reason from the past to the present, without supposing the state of things to remain essentially the same; and this is not the fact, in regard to the circumstances of the denomination. There has been a great change in the measure of general information in the community. Schools are more numerous, and of an improved character, and they are every day acquiring new facilities. The importance of general information is more extensively felt and acknowledged, and the community is enjoying increasing pecuniary means for education. Many important branches are now pretty thoroughly taught in the common schools and academies, which in the last century were confined to the university, and some others are taught, which were at that time almost wholly unknown. The public mind is, of course, better informed on all subjects; and it follows, as a consequence, that all men in public life must be better educated than in those by-gone days. This is especially true of all teachers, and, of course, of ministers of the Gospel. His necessity arises from the universal law, that the teacher must know more than he taught. On this general principle, it is desirable—it is necessary, that ministers of the present age should be better educated than their predecessors. It is not extravagant to say, that the school children of this age have a better acquaintance with many branches of knowledge, than the ministers of the preceding one. If then ministers would magnify their office, by supporting its dignity, they must be educated. We suppose that no one will pretend, that ministers of the past age were too well educated; and it is a matter of question, whether the ministers of this age bear so honorable a comparison in point of general knowledge with the community around them, as did their predecessors with their contemporaries. The reply of this objection will be seen, if the principle be applied in any other case. These, who act on it ought, in order to be consistent with themselves, to continue to travel on horseback, or in wagons, instead of availing themselves of stage coaches, steam boats, and rail road cars; for, with all these, their fathers were unacquainted, and they did well enough without them. We must adapt our measures to the existing state of things, and of course, we must avail ourselves of the various improvements of the age; and this is as true of the method of transacting the business of religion as of any other business; though it is readily admitted that the doctrines and ordinances of the Gospel, being matter of divine revelation and appointment, and necessarily perfect, are, of course, incapable of improvement, and cannot lawfully be changed.

There is another change, which has taken place since the days of our fathers, and which is entitled to consideration. Error was then less prevalent, less multifarious, less subtle, than in this age. Now, its defenders are, in some instances, men of the first order of intellect, of highly disciplined minds, and richly furnished with stores of various learning. They must be met by men of similar attainments, who are capable of wielding their own weapons against them, with at least equal dexterity, or the contest will be disastrous to the cause of truth. Fallacy must be detected, sophistry unravelled, and infidelity exposed and abashed. We aver, that while the man of God should skillfully handle the sword of the spirit, he should be able to turn the weapons of errorists upon themselves; if the sling and stone will best fell Goliath, his own sword should be used to cut off his head.

It should also be considered, that while most other denominations have, from the earliest times, had in their ministry a vastly larger amount of learning than Baptists, they have since the commencement of the present century greatly elevated the standard of ministerial qualification, by providing far superior opportunities for the education of their ministers. Others who, in former times, held ministerial education in equally low estimation with Baptists, have recently established their academies, colleges, and divinity schools, from the conviction that their prosperity required the measure. Now, unless Baptists shall better educate their ministers, also, they must occupy relatively a more inferior rank than formerly—an event which we presume every judicious friend would sincerely deprecate.

We have one additional remark on this topic. We strongly suspect that this comparison between the ministers of the last age with those of the present, is not always conducted with perfect fairness. It is not true, that the denomination was, in all respects, so prosperous as the objection supposes. While it is admitted that the churches were multiplied, and while we feel disposed to do ample justice to the piety, prudence, and faithfulness of their ministers; we think we see evils early springing up among them, which have "Grown with their growth, and strengthened with their strength," and that these evils resulted in no small degree from the want of education in the ministry. We certainly would say no ill of the dead, and we feel only sentiments of veneration for the men who were the pioneers of the denomination. But we would not shut our eyes to plain fact; nor should our regard for departed worth, blind us to deficiencies, for which these excellent men were rather to be pitied than blamed. No one acquainted with the denomination, will deny that the churches and congregations are generally made up from the lower classes of the community. How has this happened? The reason is obvious. Our ministers have not usually possessed the talents and attainments which would bring to their places of worship, and under their influence, the more enlightened, cultivated, and liberal, who are also generally the more wealthy. Now it is obvious, that though the salvation of the souls of all men is equally valuable to themselves, yet men of these attainments, if sanctified by the grace of God, might do much more good in the world than others of equal piety, but of different condition. It is equally obvious that persons of these qualifications give respectability and influence to a denomination. But these, it is well known, are chiefly with other denominations, and not with Baptists. Every enlightened friend of the denomination knows this fact, at the same time that he must sincerely regret it; and he cannot fail to ascribe it in a great measure, to the deficiency of qualification in the ministry; for he cannot admit that the religious sentiments and practice of the denomination are fitted to render it unpopular. Though the offense of the cross has not ceased, we cannot perceive that any special share of it attaches to Baptists as such. We witness among Baptists certain illiberal, narrow prejudices which are always found in company with ignorance, and no where else; and these, also, are in a great measure to be ascribed to the indirect influence of a deficient ministry. With a tenacity and zeal worthy of all praise, Baptists have maintained the great doctrines and the ordinances of the Gospel; but they have deformed their fair character by a certain punctiliousness about trifling things, which has had a repulsive effect on the surrounding community, and tended to prevent a candid examination of their principles. This narrow policy fetters their energies, excites petty jealousies and feuds, and constitutes the most unlovely feature in their character.

Once more; the objection we are considering overlooks the probable fact, that the principal prosperity of the denomination is to be principally ascribed (so far as the ministry is concerned) to the weight of character, wisdom, and sound policy of the few able men whom at all times it has included in its limits. And if this be so, it perfectly accords with what we witness in every department of society; a few leading individuals always devise the measures, direct the energies, and shape the character of every circle.

On the whole, we see no force in the objection, and we declare with increased confidence our conviction of the vast importance of a better educated ministry.

We have now completed our strictures on the importance of education in the ministry, and of encouragement to efforts for its improvement; and we are anxious that the considerations which have been suggested should receive due attention, because we believe that they involve the vital interests of the denomination. We will not allow ourselves to doubt that the more enlightened and judicious will agree with us, and appreciate our motives. If others are of different opinion, we have no controversy with them; but while we give them credit for their good intentions, we shall hope that the denomination will follow wiser counsels, and avail themselves of the immense advantages of a better educated ministry.

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Society referred to in the Report. Many are the instances of the usefulness of tracts. With your permission, Sir, I will mention one, where, in the Providence of God, I was first called to labor as a minister. I was passing a turnpike gate in the neighbourhood, and the woman who had the charge of it, accosted me as the minister whom she now expected to sit under. I went into the toll house and took a seat, when she told me that she had been brought acquainted with the truth through a gentleman who passed the gate, and that she had been converted. This she read, was converted, and while I knew her she was a consistent member of the church. I became acquainted with another instance of the usefulness of these little books a short time before I left England, (it occurred so lately as about July last.) A Clergyman (of the Evangelical order) accompanied by his friend in a chaise, was going one Sunday morning to the discharge of his clerical duties, and they took with them some tracts to distribute on the road. In their way they had to pass a Baptist meeting house where the people were assembling, when the clergyman remarked to his friend, we may throw out a few tracts to these Baptists, they may do them no harm. Among those who obtained one of them, was a poor woman, a member of the church, but who had a very wicked husband, and who could only attend the means of grace at the sacrifice of her dinner, for her brutal husband declared every Sunday, that if she went to meeting, she should have no dinner! This sacrifice she regularly made, though she returned home between the services, not to eat, but to get dinner for her tyrant and children. On this occasion she left the tract which she had in the morning picked up, on the table of her cottage, and went again to meeting. According to his usual custom on the Lord's day afternoon, her husband was going out to the public house, but his eye was caught by the tract on the table. He took it in his hand, read, sat down, became thoughtful, read on, was struck with remorse, finished the reading of his book, saw himself a wretched sinner, retired to his bed room and prayed that God would not take away his life and send him to hell, before his wife returned from meeting, that he might have an opportunity of begging her pardon for all his cruel usage of her. The Lord did spare him, he embraced his wife, and she exclaimed with astonishment—"What has God wrought?" In the evening he accompanied his wife to the house of God, and from that time became a wonderfully altered man. I had not an opportunity of knowing if he had joined the church before I left the neighbourhood, but, Sir, I can see no reason why every man should not be baptized and join a Baptist Church.

Mr. Southwood concluded by exhorting the people not only to give their money and distribute their tracts, but to pray that both might be sanctified. The resolution was seconded by brother W. Roberts, of Hartford, Conn. and then passed unanimously. Brother G. F. Davis, of Hartford, Conn. submitted the following Resolution and remarks—

Resolved, That the circulation of little religious tracts, is an effort of Christian philanthropy, which ought not to be despised; but encouraged by increased patronage, as an important means of doing good to the souls of men.

No proposition is more capable of proof and illustration, than that great consequences often result from small causes, and noble enterprises are frequently accomplished by what we denominate feeble means.

If we examine the historic page, sacred or profane, we shall at once perceive that some of the most striking events, which have occurred on earth, may be traced to some small secondary cause; or to the combination of such causes. But men who do not believe in the superintending providence of that powerful Being, who, having created worlds from nothing, is certainly able to perform mighty deeds in them, by a feeble instrumentality, are disposed to pour scorn upon every day of small things.

Sanballat, Tobiah, and Geshem derided. Nehemiah says: when Sanballat the Hönonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, what is that thing ye do? will ye rebel against the king? Again when Sanballat heard that we builded the wall: he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren, and the army of Samaria, and said, what do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish which are burnt? Now Tobiah the Ammonite, was by him; and he said, even that while they build, "if a fox go up he shall even break down their stone wall."

Thus despised did these men consider the commencement of the rebuilding the temple. But by the instrumentality of "these feeble Jews," with the blessing of God, the house was erected, and exceeded in real glory, if not in external magnificence, the former temple.

Why should religious tracts, because they are small and cheap, be despised? Why should the effort to benefit mankind by their circulation be derided?—Look at other things in religion, at first sight unpromising, and mark their glorious results.

Contemplate the first exercises of real piety. The faith of the young convert is emphatically "little faith," his hope a trembling hope; his knowledge of divine things is superficial; his strength to resist the temptation of a faltering world, is small. But "who hath despised the day of small things?" The father who runs to meet the yet distant but returning prodigal? The good shepherd who gathers the lambs in his arms, and carries them in his bosom, and of whom it is said, the bruised reed he will not break, the smoking flax he shall not quench? Angels, who wait not until the penitent becomes an established Christian, but who rejoice at the first indication of true repentance, bear the glad news to Heaven, and there unite with their fellow worshippers, in anthems of praise to God, for his goodness in bestowing "repentance unto life," on an individual of our sinful race?

No Sir. They who best know the value of genuine piety, do not despise the smallest degrees of it. They know that these feeble graces, of the new beginner, are to receive strength by age and exercise. His faith is to be invigorated; his hope to be confirmed; his knowledge to be perfected; his strength increased.—The babe in Christ is to arrive in the maturity of grace "unto a perfect man, unto the measure of the stature of the fulness of Christ." The real graces of the spirit, like the first faint gleams of light which brighten the eastern horizon, shall shine more and more unto the perfect day. Next look Mr. President, at the progress of Christ's kingdom in the world.—When Christ established his spiritual empire, in Judea, the number of his subjects was small, a "little flock." His first disciples were twelve in number. On the morning of Pentecost after his ascension the number had increased to 120 only. This was a "day of small things," and despised by the civil rulers and the populace. But before the close of that memorable day 3000 were enlisted under the banners of the Prince of Peace. From this time "the Lord added to the Church daily, such as should be saved." Soon a great company of priests became obedient unto the

faith," and numerous churches were established in different parts of Asia. During the cruel reign of persecution by the pagan emperors, though many thousands of Christians were slain, the church was not diminished but increased. Like the bed of camomile, the more Christianity was trodden under foot of men, the more extensively it spread, and the more widely it diffused its heavenly fragrance. The dark ages succeeded, and Zion was "left as a cottage in the wilderness," in gloomy solitude; but in the Reformation effected by the instrumentality of Melancthon, Zuinglius, Calvin, and Luther, the light of truth again shone with brilliant brilliancy. The kingdom of Christ is still on the increase. But yet, comparatively speaking, it is with the Church, a "day of small things." He has few friends compared with her open or more secret foes.—And among her friends how few occupy the highest seats, and sustain the highest offices in society! It is still a fact that "not many mighty, not many noble are called." But though the friends of Christ are few in number, weak in strength, and despised by the world, yet the voice of inspired prediction forbids us to condemn their labors of love. It foretells more glorious results, than have ever yet been witnessed.—"Enlarge the place of thy habitation, spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and the left. Break forth unto joy, and sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

"And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." His lievers in the plenary inspiration of the Holy Scriptures, have the same certainty which historic fact could give with regard to the ultimate universal triumph of that cause which gave so little early promise of success. Compare the holy enterprise in which we are embarked, with other means which have been successfully adopted to advance the cause of God. The preaching of the Gospel is the principal means which God employs for the conversion of sinners. But "we have this treasure in earthen vessels," and the effort to benefit mankind, by the preaching of the Gospel doctrine of the cross is despised in the view of carnal wisdom. "The preaching of the cross is to them that perish a foolishness." But as "it pleased God by the foolishness of preaching, to save them that believe" we have reason confidently to affirm that, in this respect, "the foolishness of God is wiser than men, and the weakness of God stronger than men." Man may continue to pour scorn upon the plain exhibitions of the cross; but that doctrine, Sir, will continue to be "the wisdom of God, and the power of God unto salvation," so long as there are sinful men to feel its mighty energies. In connection with this grand means, combinations of the friends of the Redeemer have been formed, which, though small in their commencement, now exert an extensive and powerful influence.—Look, Sir, at Bible Societies. The object of these Associations is to furnish the destitute with the word of life, without note or comment, a noble object indeed, in which all the professors of Christianity, who appeal to the Bible, as the only standard of faith, may, notwithstanding their differences of opinion on theological subjects, cordially unite. In 1804 our country Bible Society was formed in Great Britain, called the British and Foreign Bible Society. The historian of that Society remarks, "The primary occasion of all those measures, out of which grew the Institution of the British and Foreign Bible Society, was the scarcity of Welsh Bibles, in the Principality, and the impracticability of obtaining adequate supplies, from the only source existing at that period, whence copies of the authorized version were to be derived." The means of the Society amounted to only £200, now £100,000. In 1804, from a small beginning, arose a Society, which has distributed about 4,000,000 of Bibles, and Testaments of different sizes, and in from 100 to 200 different languages. Since that time several large Bible Societies have been established in Europe, and one in America. These have now perhaps 3000 auxiliaries united in one formidable phalanx of opposition to the powers of darkness. Look for a moment at Missionary Societies. In late times a few brethren of our own denomination assembled at Kettering, and formed a society, which, from a small beginning, arose a Society, which has distributed about 4,000,000 of Bibles, and Testaments of different sizes, and in from 100 to 200 different languages. Since that time several large Bible Societies have been established in Europe, and one in America. These have now perhaps 3000 auxiliaries united in one formidable phalanx of opposition to the powers of darkness. Look for a moment at Missionary Societies. 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Any contributions or donations, left at Dr. KISSAM'S, Mr. Charles Hosmer's, or the Rev. T. H. GALLAUDET'S, will be paid over to the Treasurer of the Society, and faithfully applied.
Courant.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 26, 1833.

The frequent dismissal of ministers from the churches and people of their charge, is, in our opinion, an evil, and a growing evil of the present day. That there may be instances where the removal of a good minister may promote his own and the interests of the church, we have no doubt; but that such instances are as frequent as ministerial removals now are, is not to be believed. It is but too manifest that a spirit very far from that inculcated by the gospel, is, in most cases, the cause of separation between a church and congregation, and their pastor. There may be reason to fear, that a graphic definition of the causes and motives which in our days throw out of place good and godly ministers with so much facility might give offence to many who claim to be considered as the wise, devoted, and active conservators of the best interests of the church. We withhold our own remarks, and request the serious attention of our readers to some extracts from a writer upon this subject in the Boston Recorder.

One of the peculiarities of the present day, in regard to the churches, is, a disorganizing and unsettling state of things. If every thing does not go right, one of the first inquiries is, whether a change in the ministry will not remedy the difficulty. It is not feared that many of our churches are beginning to be influenced, perhaps insensibly, by a worldly spirit. They want their church and society to be popular. They, therefore, make a compromise, and regard in their minister what glitters, more than what is solid. They estimate the strength of their society, and the success of their ministry, rather by numbers, than by the amount of real religion. There seems to be a little regard paid to the instructions of the Sabbath to his disciples, when he forewarned them that they would go forth as sheep in the midst of wolves, and that if they were of the world, the world would love them, but because they were not of the world, the world would hate them. But now the impression seems to be that if the world do not at once approve and preach right, "He is either not fit for the ministry at all, or he has not the peculiar talents which that place demands." It is admitted that he is a very good man, that he preaches the truth—that he preaches well, and does well in all his labors; and even more, that the fault is not in the minister, but in the members of the church, because they do not reward his efforts as they ought. And yet it is said, No matter; all this does not alter the case. The difficulty and the blame must all go back upon the poor minister.

Dismissals of ministers are taking place everywhere. Dismissions of "good ministers, who preach well and labor well, and whom the church esteem and love." But because their success is not just what some individuals suppose it ought to be, an excitement is raised and they must be dismissed. Because they had no special revival, though their general influence may yet be happy, in sowing the seed, in guarding the fold, and in feeding them with knowledge and understanding, they must be dismissed.

If these feelings pervade not of the mere wisdom of this world, we ask what does? For what possible reason other than to please men of the world, or Christians having "itching ears" is it, that ministers acknowledged to be "good men, who preach well and labor well," are so frequently turned unexpectedly aside? It is worthy of deep consideration by the principal actors in these scenes, whether they can give a good account at the "judgment seat of Christ" for all the pains of heart inflicted upon good and pious ministers, thus uprooted in the midst of their labors; and for all the sorrow and tears of the individual and pious of the churches unexpectedly deprived of instruction, and for all the evils of discord which may ensue.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The Rev. Ezra Going, an authorized agent of this Society, for New England, is now in this State, soliciting funds to aid the operations of the Society in the Great Western Valley. And while our churches feel the necessity of sustaining the Convention in Domes, the Missouri; of raising funds for the establishment of our Literary Institution; and of promoting all the laudable objects of Connecticut Societies, we trust they will remember two declarations of our Lord:—"These things ought ye to have done, and not to leave the other undone." "It is more blessed to give, than to receive."

We hope and believe that our brother will be favorably received, and that the object of his agency will be patronized by our brethren.

Mr. Going has succeeded well in this city; but as his exertions are not yet closed, we must defer giving the precise amount of donations till next week.

Revivals in Barre, and Methuen, Mass.—By no means the Christian Watchman, we learn that the number of these Churches, an addition of twelve was recently made; and to the latter an addition of six by baptism, the first Lord's day in this month; the pastor of this Church baptized eighty-two during the year 1832.

We have received the Minutes of the 1st annual meeting of the Massachusetts Baptist Convention, by which we learn that the state of the churches composing that body, is in general prosperous. Their measures seem to be taken with reference to rendering the churches "strong at home," in order that they may be the better able to sustain more widely extended enterprises. This principle we think is altogether sound.—From a summary of the state of the churches, it appears that there is in the State 185 Churches, 153 Ordained Ministers, 29 Licentiates, 2313 baptized.—One number of contributors, 19784.

NEW BOOKS.

WATTS ON THE MIND, With Questions, &c. by Mr. Joseph Emerson, teacher of the Female Seminary, at Wethersfield, Conn. This is an excellent work for all. 234 pages.

LAST HOURS. This little book contains the last hours of both Christians and infidels, and is interesting to youthful readers. 108 pages.

FIRST STEPS. This is a treatise on Thorough Base, in twelve familiar lessons between a Teacher and his Pupil. By a Teacher of Music. From the cursory look given it, we think its tendency may be salutary. 110 pages.

A WORLD WITHOUT SOULS. B. J. W. Cunningham, A. M. Vicar of Harrow on the Hill, 108 pages. The above are from the press of Mr. James Loring, Boston, and are designed for Sabbath School Libraries. These books are recently published in a neat style. For sale by F. J. Huntington, at his book store in this city.

A union protracted meeting of much interest was recently held in Boston.

The Manual Labor System at Waterville, has been tried with success—it is now going into more extended and energetic operation.

Delinquent Subscribers.—A very considerable amount is due for this paper; those who are in arrears are earnestly requested to forward the amount due, without further delay.

A PLACE FOR BAPTISTS.

Our brethren at large are informed that at Clinton Hall, a central place in this city, they will find a central point for Baptists.

In addition to the office of the Repository, is also the office of Baptist Home Mission, and a large Book Store kept by our esteemed friend and brother Mr. J. K. Moore, where they can apply for such books as they may want in any department of literature.

The Baptist Tract Depository of this city is also removed to the same place.

Information concerning our denomination churches and ministers, missions, literary institutions, &c. &c. can be obtained in this place where our friends will always be welcome guests.—*New York Baptist Repository.*

CONGRESSIONAL.

TWENTY-SECOND CONGRESS.

SENATE.

January 14.

Mr. Wright of New York, was qualified and took his seat. After the presentation of resolutions and petitions by several members.

Mr. Clay presented the petition of Leonard Jones and Henry Banta, of Kentucky, representing themselves subjects of *endless life*, who had made important discoveries connected with the morals, religion, and eternal existence of man, and asking a grant of land for the purpose of enabling them to extend and propagate their discovery.

Mr. Clay remarked that he felt some doubts as to the propriety of presenting this petition; but as it was couched in respectful language, he had concluded to submit it, lest by neglecting to do so, he might incur the *endless enmity* of the petitioners. The memorial asked for a grant of public lands, upon terms which were very modestly left entirely to the discretion of Congress. They were accepted of them even in perpetuity; but, if, as they intimated, they had discovered the secret of *living forever*, he would suggest to the Committee on Public Lands the propriety of scrutinizing the subject, before they complied with the prayer of the memorialists. Mr. Clay moved to refer the petition to the Committee on Public Lands, which was agreed to.

After much other unimportant business, Mr. Webster moved to consider the bill to indemnify American citizens for French spoliation prior to 1800.

Mr. Clay objected to the motion, wishing a previous adjustment of the Land Bill. After considerable debate, Mr. Webster's motion prevailed, and he addressed the Senate two hours, expounding and enforcing these claims.

After some time spent on Executive business, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

January 14.

After the other morning business, the Speaker laid before the House a letter from Egbert Harris, enclosing charges and specifications against Judge Johnson, of the Territory of Arkansas, on which his accusers desire an impeachment of the Judge. On a motion to refer the charges and documents to the Judiciary Committee, Mr. Sevier, delegate from Arkansas, rose, and in a lengthy speech gave an explanation of the nature of the charges, such as, illegal decisions, threatening while drunk to cut a man's throat, suffering men to shoot each other in the back or chest, playing cards, drunkenness, &c. All which Mr. Sevier attempted to remove by contradicting some, and quieting others by characterizing the witnesses in such terms as to throw a sable gloom over the morals of the Territory and its laws.

After debating for some hours the Tariff bill, the House adjourned.

The President of the United States has communicated to Congress a Message on the subject of the present attitude of South Carolina. It is very lengthy and embraces an exposition of the principles of the Ordinances of the South Carolina Convention; and also of the nature and effects of her legislative enactments, passed in obedience to the Convention. In accordance with his views of the case, as summed up in the following extract from the Message, the President recommends to Congress the adoption of efficient measures to sustain the Laws and the Union.

By these various proceedings, therefore, the State of South Carolina has forced the General Government, unavoidably, to decide the new and dangerous alternative of permitting a State to obstruct the execution of the laws within its limits, or seeing it attempt to execute a threat of withdrawing from the Union. That portion of the people at present exercising the authority of the State solemnly assert their right to do either, and as solemnly announce their determination to do one or the other.

In my opinion both purposes are to be regarded as revolutionary in their character and tendency, and subversive of the supremacy of the laws and of the integrity of the Union. The result of each is the same; since a State in which, by an usurpation of power, the constitutional authority of the Federal Government is openly defied and set aside, wants only the form, to be independent of the Union.

The right of the people of a single State to absolve themselves at will, and without the consent of the other States, from their most solemn obligations, and hazard the liberties and happiness of the millions composing this Union, cannot be acknowledged. Such authority is believed to be utterly repugnant both to the principles upon which the General Government is constituted and to the objects which it was expressly formed to attain.

In this posture of affairs, the duty of the Government seems to be plain—it inculcates a recognition of that State as a member of the Union, and subject to its authority, a vindication of the just power of its Constitution, the preservation of the integrity of the Union, and the execution of the laws by all constitutional means.

The whole document speaks the language of the patriot and statesman, and will, it is believed, meet with an undivided response from every lover of his country. The following are his closing remarks:

While a forbearing spirit may, I trust, will be exercised towards the errors of our brethren in a particular quarter, duty to the rest of the Union demands that open and organized resistance to the laws should not be executed with impunity.

The rich inheritance bequeathed by our fathers has devolved upon us the sacred obligation of preserving it by the same virtues which conducted them through the eventful scenes of the Revolution, and ultimately crowned their struggle with the noblest model of civil institutions. They bequeathed to us a Government of laws, and a Federal Union, founded upon the great principle of popular representation. After a successful experiment of forty years, at a moment when the Government and the Union are the objects of the hopes of the friends of civil liberty throughout the world and in the midst of public and individual prosperity unexampled in history, we are called upon to decide whether these laws possess any force and that Union the means of self-preservation. The decision of this question by an enlightened and patriotic people cannot be doubtful. For myself, fellow citizens, devoutly relying upon that kind Providence, which has hitherto watched over our destinies, and actuated by a profound reverence for those institutions I have so much cause to love, and for the American People, whose partiality honored me with their highest trust, I have determined to spare no effort to discharge the duty which in this conjuncture is devolved upon me.

A similar spirit will actuate the representatives of the American People, and I fervently pray that the Great Ruler of Nations may so guide our deliberations and our joint measures as that they may prove salutary examples, not only to the present, but to future times, and solemnly proclaim that the Constitution and the Laws are supreme and the Union indivisible.

ANDREW JACKSON.

Washington, January 16th, 1833.

It is stated in the Georgia papers that the eleventh section of the act passed the 22d of September, 1830, being the section under which the Missionaries were imprisoned, has been repealed.

In addition to the above, we copy the following from the New York Journal of Commerce of Saturday—*Current.*

GEORGIA AND THE MISSIONARIES.—We alluded a day or two since, to a rumor that the Missionaries now in the Georgia Penitentiary were about to withdraw their suit in the Supreme Court of the United States against the State of Georgia, and that Governor Lumpkin would immediately issue his warrant for the discharge of the Missionaries from imprisonment.

We now have it in our power to assert as a fact what was before stated as a rumor. The mail of yesterday brought us the following letter, dated

"Augusta, Geo. Jan. 10, 1833.

I have just seen a letter dated "Penitentiary, Milledgeville, Jan. 8th," and signed S. A. Worcester and E. Butler, informing the Attorney General of this State, that they had forwarded instructions to their Counsel, to withdraw their motion to prosecute their case before the Supreme Court of the United States, and to prosecute it no farther.

The belief here is, that the Governor is ready to give them an unconditional pardon, if he has not already done it."

From the New York Daily Advertiser.

We are under great obligation to J. M. Sanderson, Esq. keeper of the Merchants Exchange of Philadelphia, for the latest Southern papers.

The proceedings are unusually interesting. In the Senate, Mr. Wilkins from the Judiciary Committee, made a report on the message of the President, relating to South Carolina, in which full powers are given to the President to remove all Custom Houses to a place of security—to obtain property on sea or land, as he may deem proper—to collect the duties in cash; and in fact placing at the disposal of the President the army and navy of the United States, to collect the revenue, protect the officers of the customs, secure the courts of the United States, and to punish all those that oppose the due administration of law.

The Tariff Bill was still under discussion in the House.

The following touching remarks are from the speech of Governor Bennett, to the Legislature of Delaware.

"When more than fifty years ago, I stood upon the battle field of Camden, I little thought ever to behold that chivalric soul of honor, then a legitimate boast, changed into self-destrorying madness; little did I anticipate that I should live to see the children of those whose hands were then red with the blood of a common enemy, direct a paralytic stab against our common Constitution."

"It would be a sad task for posterity to record, that no sooner had the last of the signers departed from among us, than the arm of treason was stretched forth against that instrument in which they pledged their lives, their fortunes, and their sacred honor, to make us what we are."

Interesting Rumor from Mexico.—The New Orleans Bulletin of the 7th inst. states, that a gentleman, who arrived from Mexico the evening before, had stated, that order had been completely restored in Mexico, Gen. Pedraza having been placed at the head of the government, and Gen. Santa Anna having retired to his estate in the country.—*N. Y. Daily Advertiser.*

Thirteen Clergymen of Albany have declined the invitation of the Senate and Assembly of New York, to open their respective sessions each day by prayer.—The reasons given are the opposition which the employment of Chaplains has met with—the unpleasant discussions which it has given rise to, and which will probably be renewed from year to year.

AMERICAN MANUFACTURES.—According to a statement lately made, the whole amount of capital invested in manufactures in 1831, in the states of Virginia, Maryland, Maine, Vermont, New Hampshire, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, and Delaware, in all twelve States, was \$40,614,684. This sum was invested in 755 manufactories or mills, which employed upwards of sixty thousand persons, upon whose wages upwards of one hundred and twenty thousand lived.

LEXINGTON, Ky. Jan. 5.

Shocking Suicide.—Shastan C. Watkins, Esq. of Clark county, put a period to his existence a few days since, by shooting himself through the head with a rifle ball.

Look out for bad dollars.—The public are cautioned against dollars, bearing the stamp of "Repubblica de Colombia," 1830 and 1821. Indian Head on one side and fruit on the other.

Mind Pers.—Of the causes of disease, anxiety of mind is one of the most frequent and important. When we walk the streets of large commercial towns, we cannot fail to see the hurried gait and care-worn features of the well dressed passers by. Some young men, indeed, we may see with countenances possessing natural cheerfulness and color, but these appearances rarely survive the age of manhood. Cuvier closes an eloquent description of animal existence and change, with the conclusion that "life is a state of force." What he would urge in a physical view, we may more strongly urge in moral. Civilization has changed our character of mind as well as of body. We live in a state of unnatural excitement; unnatural, because it is partial, irregular and excessive. Our muscles waste for want of action; our nervous system is worn out by excess of action.—*Thackeray on the Effects of Arts.*

Fire in Natchez.—A fire broke out on the 25th ult. in the town of Natchez, which destroyed every building on both sides of Commercial Row, to Sycamore Alley, except two, which were also several times on fire. Among those which were burnt was the Catholic Church, and a building occupied as the Bank of the State of Mississippi, the others consisting of dry goods stores, ware houses, &c. one of which contained a quantity of pork, and at one time in much danger, and a removal of the materials was commenced, in doing which, much injury was sustained. The loss is estimated at \$30,000, on which it is said there was no insurance. The cause of the conflagration is not known, but supposed to be accidental.

LORD EXMOUTH.—English papers announce the death of Lord Exmouth.

Antiquity.—An oak was recently felled, says a Pennsylvania paper, on the north side of Muncy Mountain, Lycoming County, Pennsylvania, which was found upon counting the growths, to be 460 years old, and to have been marked by a cutting instrument 300 years ago, the age of the tree being about 450 years. The instrument used in making these marks, was probably a hot stone, carved or ground into a shape, bearing some resemblance to our axe, but much smaller in size. It is added that the marks are of such a nature as to leave no doubt that they were produced by such a cause.

MARRIED.

In this city, Mr. Charles C. Newton, to Miss Abby D. Barnard, daughter of Capt. H. Barnard.

At Torrington, Benoni Barber, Esq. of Harwinton, to Miss Mary Wilson, daughter of Dea. Amos Wilson.

DIED.

In this city, Mr. Ely S. Spencer, aged 27.

At East Hartford, Mrs. Phoebe Bidwell, wife of Mr. Rodolphus Bidwell, aged 69.

At Berlin, Mrs. Mary Carpenter, wife of Mr. David Carpenter, aged 57.

At East Windsor, Mrs. Sarah Ellsworth, aged 26.

At Bethlem, Mr. John Prentice, aged 70.

At Onondaga, N. Y., Miss Anna Mossely, aged 49, late of this city.

In Boston, on Tuesday morning, Mrs. Lydia M. Malcom, aged 33, wife of Rev. Howard Malcom. We sympathize with the worthy Pastor of the Federal Street Baptist Church in this painful bereavement. It will not be expected of us, that we give any formal delineation of the character and excellent endowments of this lady. Her deep piety of heart, united with most amiable manners, sweetness of temper, and sound discretion, not only singularly qualified her to be the Pastor's counsellor, but secured to her the cordial affection and respect of all her acquaintance. Presiding in the Sabbath School, as she formerly did while her health admitted, she was the delight of all her pupils. Her funeral was attended yesterday afternoon, from her late residence in Hayward Place.

CICEROIAN LACUM

Will be held Tuesday Eve., Jan. 29, 6 1/2 o'clock, at the Lecture Room of the Baptist Church.

QUESTIONS FOR DISCUSSION.—

"Would Ireland be benefited by a dissolution of the Union with Great Britain?"

Ladies and gentlemen are respectfully invited to attend.

THE GOODRICH ASSOCIATION

Meet at Centre Church Lecture room, Friday evening Feb. 1, at 6 1/2 o'clock.

SUBJECT OF THE LECTURE.—

"Temporal Advantages of the Sabbath."—By Rev. H. Hooker.

The subscriber gratefully acknowledges the receipt of fifteen dollars (to make the sum of twenty-five) from the people of his charge, to constitute him a Director for life of the Baptist General Tract Society. He would also in behalf of Mrs. Eliza G. Jones, wife of Rev. J. T. Jones, missionary to Barnah, acknowledge the contribution of ten dollars from the same source, to constitute her a member for life of the Connecticut Branch of the Baptist General Tract Society. May these donations be the means of spreading abroad these little books whose *fruits* are for the leading of the nations, and in the extensive good to be accomplished by the instrumentality of religious Tracts, may the donors "have their reward."

GUSTAVUS F. DAVIS.

Hartford, Jan. 23, 1833.

NOTICE.

The Ministerial Conference of the Westfield Association, will convene, by permission, at Deacon Levi Bishop's, in Russell, on the first Tuesday in February next, at 2 o'clock P. M. A protracted meeting is expected to succeed it, and Ministers and brethren are respectfully invited to attend. B. PUTNAM.

Springfield, Jan. 17, 1833.

NOTICE.

THE Hartford County Temperance Society will meet at Euclid, on the 4th Tuesday, or 29th of January, inst. at 10 o'clock, A. M. Public service at half past 1, P. M.

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NOTICE.

AT a Court of Probate holden at Suffield, within and for the District of Suffield, on the 27th day of December, A. D. 1832, Present Luther Loomis, Esq. Judge. On motion of Jabez Heath, Administrator on the estate of Henry B. Heath, late of Suffield, within said District, deceased, This Court doth appoint the 20th day of January next, at 2 o'clock, P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration Account on said estate. And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford.

Certified from Record.

LUTHER LOOMIS, Judge.

AT a Court of Probate holden at Simsbury, within and for the district of Simsbury, on the 5th day of January, A. D. 1833.—Present,

JOHN O. PATTISON, Esq. Judge.

On motion of Gordon Marcy, of Canton, Administrator on the estate of Alvin Marcy, late of Canton, within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Administrator, who is hereby directed to give public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign post in said town of Canton. Certified from Record.

JOHN O. PATTISON, Judge.

NOTICE.

THE Baptist Church at Brooklyn, Conn. have resolved to hold a series of religious meetings, commencing on Tuesday, the 5th day of February next, at 10 o'clock, A. M. Ministers and other brethren are affectionately and earnestly invited to attend. January 14, 1833.

PROSPECTUS OF THE

BIBLICAL REPOSITORY,

A QUARTERLY PERIODICAL JOURNAL.

Conducted by EDWARD ROBINSON, Prof. Extraordinary of Sac. Lit. in the Theological Seminary, Andover.

This publication is intended to be, as its name imports, a Collection of Essays and Tracts of permanent value, which shall relate first and principally to the literature of the Bible, and to subjects connected with this literature. A less prominent, but no less important object of the work, is the conservation of similar essays in the departments of Sacred Rhetoric, and of Doctrinal and Historical Theology; more particularly the latter, as having been hitherto less cultivated in our country than any other.

It is a part of the plan, that a portion of each number shall consist of one or more original articles, comprising essays on biblical and other theological topics; as well as views of the state of theological education and literature in other countries. The rest of the work is to be made up of such selections from the vast range of essays—historical, philological, hermeneutical, geographical, etc., existing in the theological literature of England and the various countries of the European continent, as shall seem most worthy of being presented to the American student, and best adapted to aid his progress, and promote among us the cause of biblical learning and of pure religion. These will be translated where necessary, and will every where be recommended to the American reader, by the addition of such notes and explanations as may seem to be requisite. To every article the name of the author or translator will be affixed.

At the close of each number, there will be given a list of any new and valuable publications in our own or in foreign countries; and the more important works, so far as practicable, will be particularly pointed out.

Andover Theological Seminary, January, 1833.

CONDITIONS.

1. The Work is published quarterly, on the first day of January, April, July, and October; each number to contain from 175 to 200 pages octavo.

2. The price to subscribers is Four Dollars per annum, payable on the delivery of the January number.

The following is a Summary of the Contents of the two Volumes of eight Numbers already delivered.

ORIGINAL ARTICLES.

By THE EDITOR. On the Universities of Germany, and the state of Theological Education in that country. Four Articles.—The Song of Deborah and Barak, Translation and Commentary.—Language of Palestine in the age of Christ and the Apostles.—On the Letter attributed to Publius Lentulus, respecting the person of Christ.—Exodus of the Israelites out of Egypt, and their Wanderings in the Desert.—Various Introductory Remarks and Literary Notices.

By PROF. SEABURY. Interpretation of Psalm XVI.—Remarks on Prof. Hahn's definition of Interpretation.—Arminius, a Sketch of his Life and Times.—Interpretation of Romans VIII. 18—25.

Meaning of Keys in the New Testament.—On the Internal Evidence respecting the various readings in 1 Tim. III. 16.—Are the same principles of Interpretation to be applied to the Bible as to other books?—Nature and alleged Obscurity of Prophecy.—Hints on the Study of the Greek Language.—Notice of Rosenmüller's *Scholia in Vet. Test.*

By PROF. TURNER. Chains of the Hebrew Language and Literature.

By E. REYNOLDS, M.D. The Necessity of Physical Culture to Literary Men, and especially to Clergymen.

By PROF. PUSEY, of Oxford, Eng. Theological Education and Literature in the English Church.

By PROF. C. E. STOWE. Importance of studying the Bible in connection with the Classics.

Original Letters from Dr. J. P. SMITH, Dr. HENDERSON, PROF. LEE, PROF. HARRIS, PROF. THOLUCK, PROF. PUSEY, M. MERLE D'ARBEURG.

SELECTIONS AND TRANSLATIONS.

PROF. SEABURY. On the Samaritan Pentateuch and Literature. Dr. HENDERSON. The great Mystery of Godliness, controvertible; or a Critical Examination of the various Readings in 1 Tim. III. 16.

J. J. GURNEY. On the Canonical Authority of the Epistle to the Hebrews.

PROF. HARRIS. On the Interpretation of the Scriptures. Translated by the Editor.

PROF. THOLUCK. Theological Education in Italy. Two articles.—Lexicography of the New Testament. Both translated by the Editor.—The Nature and Moral Influence of Hebraism, Translated by Prof. Emerson.—The Merit of Calvin as an Interpreter of the Scriptures. Translated by L. Woods, Jr.

PROF. TITTMANN. Grammatical Accuracy of the Writers of the New Testament.—Simplicity of Interpretation in the New Testament.—Causes of forced Interpretation of the New Testament. All translated by the Editor.

PROF. FRANKFURTER. Aramaean Language in Palestine. Translated by the Editor.

PROF. HUG. Greek Language in Palestine. Translated by the Editor.

PROF. H. PLANK. Nature and Character of the Greek Style of the New Testament. Translated by the Editor.

B. G. NIEBUHR, the Historian of Rome. The Life of Carsten Niebuhr. Translated by the Editor. With an Appendix from Michaelis' Autobiography.

From BUTTMANN'S *Greek Grammar*. A General View of the Greek Language and its Dialects. Translated by the Editor.

POETRY.

From a Liverpool paper.

RACHEL'S TOMB.

"The spot is as wild as can well be conceived. No cypress give their shelter from the blast—not a single tree spreads the shade where the ashes of the beautiful Mother of Israel rest."—*Caroline's Travels in Judea.*

Hush! 'tis the lone resting place
Where Rachel sleeps a dreamless sleep;
Of his all-silent holy rest;
Her sternest vigils keep—
No balmy flowers, in dewy bloom,
Nor cypress shadow, veils her tomb.

Here solitude has laid the couch
Of his all-silent holy rest;
The dirge of the high winds of heaven
Alone rolls o'er her breast—
Even here the ever-glaucous king
Has spread his dark terrific wing!

The sweet, the lowly, the beautiful,
Whose heart was gentle as the dove,
Whose phœbe smile was calm as heaven,
Whose radiant eyes were love,
Here rests in tranquil slumber now,
And "darkness rests upon her brow."

No lofty column is upheaved,
In honor of the voiceless dead;
No drapery of funeral pomp
May shroud her clay-cold head;
Yet in the heart her name is set,
And deep affection knows her yet!

The mother o'er her offspring's tomb,
Shall lift her streaming eyes to heaven,
And think of her whose trusting heart
By ceaseless grief was riven;
And in her burning bosom bless
The memory of "The Comfortless."

Sleep on, thou sweet one—calmly sleep!
Unbroken, noiseless rest is thine!
Yet for the glowing realms of bliss,
Thy spirit, all divine
And pure and spotless as at first,
The fetters of the grave shall burst!

SWISS EVENING HYMN.

The following custom is said to prevail among the Swiss shepherds of the Alps.—Every evening, at sunset, the shepherd who happens to be highest up the mountains, and has, of course, the best opportunity of seeing when the sun sets, sounds, with a speaking trumpet, the following words—"Praise the Lord," which are repeated by all the rest in the same way.

Praise, praise the Lord, ho! all the earth!
O, praise the Lord, who gave you birth;
Praise, nature all, his holy name,
Who wrought your vast and mighty frame.

Praise Him, ye hills—ye mountains tall!
Who lets you stand, or bids you fall;
Ye mighty streams, of depth untold,
Praise Him, as to the sea you roll.

Praise Him, ye leaves that tread the plain!
Ye fenny tribes that swim the main!
Ye wand'ring flocks through the fields of air!
O, praise the Lord who holds you there.

Praise Him, ye twinkling orbs of light,
That dance upon the brow of night!
And thou, fair moon—resplendent queen!
That ridest midst that host serene.

And Him, thou blazing orb of day!
Praise Him with every kindling ray;
Ye clouds, that heaven's blue concave throng!
O, praise Him as ye sail along.

And thou, unfathom'd, boundless sea!
Sound him who rules the mighty deep;
Praise Him who rules the mighty deep,
And bids it roll, or bids it sleep.

And you, ye thunders, dreadful—loud!
Borne swift upon the blackened cloud;
Raise high your awful voices, raise,
And speak your mighty Maker's praise.

And thou, ungrateful—sinful man!
Praise Him, nor try his ways to scan;
Whose life hangs on his single word,
Praise, praise, rain man! O praise the Lord!

From the Christian Index.

BENEFIT OF RELIGIOUS PAPERS.

I have found them (Religious papers) ever since I made a profession of Christ, excellent companions. The instruction which they impart, has been of infinite value, in urging me to religious activity, and I think I have been prevented from much spiritual declension, by their solemn admonitions. It is hazardous nothing to say that, in general, those who do not take a religious periodical, enjoy less spiritual mindedness, and are less benevolently disposed towards the charitable and religious institutions of the day. How can it be otherwise, since all the knowledge which they possess of christian enterprise, is chiefly confined to the narrow circle of their own religious community in which they reside? They have never become acquainted with the condition of heathen lands, nor with the benevolent exertions of Christians to ameliorate their condition by sending them the gospel. Being ignorant of facts which every christian is bound to know, they are generally little inclined to make sacrifices for a greater spread of religious knowledge at home. Hence we find few of those who refuse to take an evangelical religious paper, engaged in Sabbath schools, or missionary operations. The thoughts of many professing christians, seem never to have gone beyond the visible horizon, all beyond them, is shrouded in mists and obscurity. Their hearts have never expanded with generous christian benevolence, consequently they live to little purpose, and die, and are forgotten.

But the question is asked, "are not ministers justly censurable on the subject?" I answer, yes! In the first place we are too slothful. We do not do as much as we ought. The business of the world engrosses our thoughts, and dread of poverty, makes us spiritually poor. I am resolved to take a different course the present year. I intend that every family connected with the Baptist church to which I preach, if possible, shall enjoy the privilege of some religious paper. Those who cannot pay for one, I will pay for myself. If any poor, and also a missionary, although I am poor, and also a missionary, yet the pain of beholding the people without religious intelligence is more burdensome, more painful, and damping to my feelings, than any self-denial

am called to endure. If now my brethren in the Ministry, together with the deacons, and influential members in the church, will take this course, we can add to our subscription list some hundred new subscribers. Let this course be thoroughly pursued among the Baptist churches throughout the Union, each supporting the paper nearest them, (of our denomination,) and soon we shall see a different spirit manifested, and a great support given to christian enterprise. May the Lord grant you prosperity the present year, and increase your influence, and usefulness more abundantly.

Yours in gospel bonds, CHARLES C. PARK.

SIR WALTER SCOTT.

The following remarks on this distinguished writer are from the London Christian Observer, for December.

A committee of highly respectable names has been formed, with a view to secure in perpetuity to the family of the late Sir Walter Scott, his residence and estate at Abbotsford, which must otherwise be sold for the benefit of his creditors. Among the names are those of the Archbishops of Canterbury and Dublin, and of several of the Bishops. The proceeding is stated to be in honor of his memory, on account of the distinguished talent displayed in his writings. Of the talent there is no question; but considering the purposes to which it was applied, we lament to see any Reverend, Right Reverend, or Most Reverend name on the committee. We admired the talents of Sir Walter Scott, and respected his amiable character in public and private life; his laborious and self-denying exertions in advanced years to pay off the debts in which imprudent speculations had involved him, was highly to his honor; and in addition to all this, his historical publications alone would stamp his name with an eminent title to literary celebrity. But when it is considered, that the real ground, in the public estimation, of the subscription, is his fame as a writer of popular novels, works of fiction and entertainment, devoted to no moral or useful purpose, never meant to be otherwise than mere caricatures of history, often injurious in their spirit, notoriously characterized by a ludicrous and profane use of Scripture, and an irreverent trifling with sacred things, and such as, in the estimate of the world of God, which is the final standard of appeal, must be pronounced a desecration of pre-eminent talents, involving high moral responsibilities, and not to be wasted in worthless, any more than devoted to vicious purposes;—it surely does not become the solemn character of the bishops or pastors of Christ's flock, to lend their names, or influence as members of a committee, in honor of talents thus perverted. We say no more now than we have often said years ago, while Sir Walter Scott was living and in his vigor; for it is abhorrent to us to attack a dead lion; but the injury done to religious families by the introduction of novels and other injurious reading through the medium of Sir Walter Scott's publications, is so great that we dare not hold our peace. The Christian wants but one argument in such cases: "These things are not of the Father, but of the world." We wish that our younger readers would do us the favor to turn back to our review of the Pirate. Sir Walter Scott's exhibitions of the morals and religion of the Covenanters, which thousands of persons take to be veracious pictures of history, are one tissue of deliberate and wicked falsehood. See, *inter alia*, Dr. Lee's statement on this subject before the House of Commons' Committee on the Lord's day, page 272. The mischief which these works, than Hudibras caricatures of religion has done to the present and the rising generation, is enormous, and we fear irreparable. But it will be a sorry apology at the day of judgment for tens of thousands of scorners and scoffers at Christian piety, to allege that they confounded it with cant, selfishness, and hypocrisy, being led to do so by the merry tales of Sir Walter Scott, which they found highly lauded by men professing to be Christians, without a single warning as to their evil tendency. Idolatry of genius reckless of its application, is one of the characteristic sins of the age. Sir Walter Scott's long-continued and defended course of deliberate falsehood, in regard to the authorship of his novels, would alone prove him to have been a man destitute of conscientious principle. We repeat only what we said long ago on this point while he was alive.

SCARCITY OF WATER IN THE EAST.
Of the scarcity of water we may judge by the depth of the wells, in which in the more habitable parts, water is found at the depth of from 65 to 130 feet; while in the more barren districts, they descend to 400 or 500; and in the territory of Dhat, which includes Amerkot, sometimes to near 700 feet.—Dhat and Amerkot, the districts west of Jesuimer and Marwar, and depending on Sind, have spaces of fifty miles without water. The country can only be passed by small parties, as, from the depth of the wells, and the inadequate means of raising a supply of water, were the caravan large, many would perish before the thirst of all could be slaked. An example of this will occur to all who remember the Emperor Humayun's disastrous flight through this very tract. If we regard this desert on its western side, we are told that in journeying along the bank of the Indus from Hyderabad to Ootch, the range of vision is bounded to the east by a bulwark of sand, which rising to the height of two hundred feet above the level of the river, leads one to believe that the continuity which would seem to have existed between this desert and that of the Persian Arachosia, on the opposite side of the valley of the Indus, had been cut off by the burst of waters from the grand internal range of mountains pouring down in the direction in which the river now runs. The Looni, which may be considered as the only river of the country, passes through Marwar into the Rin, an immense salt marsh upwards of one hundred and fifty miles in breadth, which, though it owes its salt to the Looni, is indebted to the overflows of the Indus for part of its volume of water.

DR. RUSH.

Dr. Rush was a great enemy to theatrical amusement. He told me that he was once in conversation with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre, in the evening. "What, madam," said he, "do you go to the theatre?" "Yes," was the reply; "and don't you, doctor?" "No, madam," said he, "I never go to such places." "Why, Sir, do you not go?" "Do you think it sinful?" said she. He replied, "I never will publish to the world that I think Jesus Christ a hard master, and religion an unsatisfying portion, which I should do, if I went to the devil's ground in quest of happiness."—This argument was short, but conclusive. The lady determined not to go.

MORMONISM.

Many of our readers will be surprised to learn that this fanatical sect is making considerable progress in this city and its vicinity.—Their success here shows, conclusively, that we have a class of community, who from their ignorance and degradation offer an easy prey to those who lie in wait to deceive. We had hoped, when Mormonism first broke out among us, that its converts would not exceed some half a dozen who might as well be one thing as another. But our expectations have been disappointed. We had placed too high an estimate on the moral intelligence of the community. We had not appreciated the influence which a few artful indefatigable men can exert upon the unsuspecting and credulous. Probably one hundred may now be numbered among the Mormon converts. Almost without exception they are ignorant and fanatical. Of the sincerity of most we have no doubt.

The hypocrites who receive communications from Heaven—work miracles—make laws—and take charge of all the property of all their members, reside at Independence, in Missouri. They are the individuals who found and translated the golden plates, from which the Mormon Bible is constructed. They issue, semi-monthly, a publication, in which may always be found two or three articles headed visions, revelations, &c.—These articles are filled with most blasphemous pretensions. The leaders keep a steady eye on the success of the money making scheme, and when they give laws, like Mahomet, they do it on the authority of immediate revelation.—These pretended revelations, published to their adherents, through the medium of their periodical, control the faith and practice of all the members of the society. In this most unrighteous manner, the Mormon prophets hold their adherents in mental and moral slavery—strip them of their hard earnings—separate wives from husbands, and husbands from wives, and tear the honest farmer or mechanic from his comfortable home, that they may fatten on his labor, when in obedience to their will he shall put himself in their power at Independence.—*Cincinnati Journal.*

"A MILITARY CHIEFTAIN."—At New-London, Conn. the following inscription is found on a grave stone. "On the 20th of October, 1781, 4,000 English fell upon this town, with fire and sword—700 Americans defended the fort for a whole day; but in the evening, about 4 o'clock, it was taken. The commander of the besieged delivered up his sword to an Englishman, who immediately stabbed him; all his comrades were put to the sword. A line of powder was then laid from the magazine of the fort to the sea, there to be lighted, thus to blow the fort up into the air. William Hotman, who lay not far distant, wounded by three strokes of a bayonet in his body, beheld it, and said to one of his wounded friends, who was still alive, 'We will endeavour to crawl to this line; we will completely wet the powder with our blood; thus will we, with the life that remains in us, save the fort and the magazine, and perhaps a few of our comrades, who are only wounded.'"

He alone had strength to accomplish this noble design. In his thirtieth year, he died on the powder, which he overflew with his blood.—His friends, and seven of his wounded companions, by that means had their lives preserved.—(After this simple narrative, are the following words in large capitals:—"Here rests the body of WILLIAM HOTMAN.")

Lord Tenterden, it is well known, was a great snuff-taker. A very short time before his dissolution, having his snuff-box close to his bed-side, he raised himself from his pillow, without assistance, into a half-reclining position, took a pinch from the box, and, shutting the lid, composedly said: "Gentlemen of the Jury, you will find ——" His Lordship then fell back, and spoke no more.—*London paper.*

"What a fall was there, my countrymen!" Often have we wept over the fate of the self-immolated widow of India, and our heart's blood has chilled in the contemplation of the writhing, broken victims of Juggernaut. Such objects must awaken the Christian's sympathies. But (can it be credited?) a darker delusion, an idolatry more devoted and unreasonable, which leads to the same suicidal sacrifice, and to a more aggravated end, is witnessed in our own Christian territories. I need not say, the idol is *rum*—the victim, the self-devoted inebriate. Who has not seen the blood of these victims running down our streets? Who has not been witness to their infatuation and their ruin?

An instance of peculiar features has fallen under my observation, which I wish might come to the knowledge of all men. As a passing acquaintance, I have known Col. —, of —, New England, for many years. Once to know him, was to admire him; to see him, was to respect him. Sprung from parents of independent circumstances and of the first respectability, he was favored with the best advantages for education which our country afforded. From the time of his entering on professional practice, (previously I knew little of his course,) the brightest success attended him. He was a well-read lawyer. His manner of settling the intricacies of business was expeditious and sure. His appeals before a jury were irresistible. So great was his power over their minds, that it was almost a proverbial remark with those who knew him, that when he espoused a cause, its real merits or demerits but little affected its chances of final triumph. Combining all these powers, with the strictest integrity, at the bar, in the county of —, he was for years without a rival, and his professional aid was sought from all distances. As a statesman, he was no less distinguished than as a disciple of the law. He filled an honorable seat in the State legislature, and for many years one still more so in the United States house, where his public duties (with perhaps but one exception) were discharged with credit to himself and equal honor and advantage to his constituents. The exalted character of his talents and attainments, were often effectively displayed by his eloquent part in the public debates. In legislative halls, his voice was a well-known and well-observed signal for universal silence and attention. For him to speak was to be heard—to be heard, was to convince. It was said of him, by a great man, that "he never sat down from addressing the house, without leaving a question in a better light than when he arose." The elegant, easy dignity of exterior, combined with other graces which render a public speaker irresistible, were strikingly exhibited in this truly great man.

But, "how are the mighty fallen!" Such he has been; what is he now? Is he yet confidently trusted with the settlement of his neighbor's business? He is incompetent to the management of his own, and shamefully neglects it. Does he yet lead captive the minds of men, and turn them whither he will? His own mind is bound, hand and foot, by the drunkard's chains, whose clanking scares from him those who were once proud of his services; so that his only influence is with his degraded pot-companions, and his eloquence is in the profane and canting dialect of the bowl. Is he the attracting centre in the drawing room—the most admired one in the whole wide sphere in which he moved? His noble face and figure (for they are yet noble) are oftener found among the bloated, tottering forms of tavern-idlers, than among those

who respect, love and admire him, and his friends are made to blush as he sometimes reels across the polite parlor, his garments soiled and his reason deranged.—Such is the picture of Col. —, as he now is. So thorough has been the transformation, that those who once knew him, may well say, they now know him no more. So far has his sensuality drawn him from the level on which he once stood, that Gov. Cass, in whose esteem he scarcely had a rival, has been heard to say with emphasis and much emotion—"he cannot be recovered."

Should this picture meet his eye, let him recognize it as his own, and let him paint in its back ground his mother, his wife, and his child—the two first weeping and praying in secret places over the wretched ruin of the son and the husband—the last too young to know his father's misery, but destined one day to see him, in still darker outlines, and to inherit from him nought but poverty and disgrace.—*Genius of Temperance.*

Published by Perkins and Marvin, Boston French and Perkins, Philadelphia; John P. Haven, New York; and D. F. ROBINSON and CO. Hartford.

CHURCH PSALMODY, adapted to Public Worship, selected from Dr. Watts, and other authors. With marks for musical expression. Edited by Mason and David Greene.

IN presenting to the public such a work as this, it is obviously proper that something should be said of the object and expectation of its compilers. These may be stated in a few words. It has been their aim and hope to make a selection of psalms and hymns of a highly lyrical character, in respect to sentiment, imagery, language, and structure; possessing sufficient elevation and dignity to render them specially adapted to public worship on the Sabbath, and possessing at the same time, such a variety of subjects and metres, and such a degree of simplicity, warmth, and animation, as should render them suitable for use in all social religious meetings, and in families. They have aimed, also, to render the selection particularly copious in those classes of hymns which are specially adapted to this period of revivals and of religious benevolent institutions and labors, and to various important occasions.

In noticing the sources from which the materials for this book have been drawn, it may be stated that, besides the version of the psalms by Dr. Watts, and those versions that preceded it, and those of some authors of less note, made since his time, we have made of two nearly entire versions, and one very extensive collection, recently published in England. Versions of many single psalms have been found scattered through the several collections of hymns which have been examined. In selecting the hymns, in addition to the hymn books used by the various denominations of Christians in the United States, the compilers have examined eight or ten extensive general collections of hymns, besides a large number of smaller collections published in England, and which have never been republished, or for sale, in this country. In these and other works, they suppose that they have examined nearly all the good lyric poetry in the English language.

The number of metrical pieces of the psalms is 454, and the number of the hymns, 731, making 1185 in all. Of these, 421 are from Dr. Watts, who has, undoubtedly, written more good psalms and hymns, of a highly lyrical character, than any other author, and to whom the church is indebted, probably, for nearly half of all the valuable lyric poetry in the language. The names of the several authors, when known, or the collections from which the pieces have been taken, are given in the index to the first lines.

The following testimonials will show the estimation in which it is held by the gentlemen whose names are given below. They are subjoined, as an inducement to all interested in the subject, to afford the book a careful and candid examination.

From Rev. JOHN BROWN, D. D. Hadley, Mass.
Messrs. Perkins and Marvin.—The Church Psalmody has been introduced into my congregation. The change was made not hastily, but after due deliberation. The pieces and stanzas, the omission of which I most regretted at first, appear on further examination, to be in general, better suited to reading than music. I am now contented to part with them in the sanctuary—and am satisfied, that their place is more than supplied by the Psalms and Hymns added, and not found in any other collection, with which I am acquainted. I can say without hesitation, that the Church Psalmody contains a greater amount and variety of poetry adapted to the ends of sacred music, and less that is not so, than is contained in any other work of the kind. The new lyrics, which are added before the more important stanzas, greatly enhance the value of the work. I consider it as highly calculated to promote the cause of sacred music, in our churches; and acquaintance with its peculiar merits will in time secure to it a general circulation.

Hadley, Mass., August, 1832. J. BROWN.

From Rev. LYMAN GREEN, D. D.
I have been in the habitual use of the Church Psalmody, in public worship from its first publication. I find the additions evangelical, and the copiousness, variety and adaptation of subjects to the existing exigencies of the church, surpassing any selection of the kind I have ever met with. Besides the peculiar excellence of its more strictly lyrical character, I regard it as embodying the best thoughts of the best poets, whose heart the grace of God has warmed, and his providence prompted to celebrate the commencing triumphs and prospective glories of the church. It possesses my cordial approbation and recommendation.

Boston, August 1, 1832. LYMAN GREEN.

From Rev. Messrs. WINSLOW and PHIPPS, Boston.
Church Psalmody.—The two prime excellencies which the compilers claim for this work, and we think on good grounds, are the superior style of its poetry, and its lyrical character or adaptiveness to music. In examining it, we have been highly gratified with the range of subjects, and their peculiar appropriateness to the character and extent of the movements of the church at the present day. We were also gratified with finding so large a portion of the unrivaled productions of Watts embraced in the work—considerably more than from any other author, and probably nearly all that are adapted to being sung with the best effect. These form the basis of the work. With these, we combined many selections of great excellence from other and subsequent writers of sacred lyrics. The shortness of the pieces in this compilation, we think an excellence, as being more convenient, and admitting of greater variety.—The key, consisting of characters familiar to every musician, will readily furnish many useful suggestions to the performer. We have found the pieces in sentiment uniformly elevated, and truly evangelical; and we do not think that the materials now possessed by the church, could furnish a better collection of Church Psalmody, either as to matter, style, or arrangement. The work has, therefore, our cordial recommendation, as admirably adapted to promote the high and holy purpose of social and private worship.

B. B. WINSLOW, Pastor of Old South Church, Boston, SAMUEL GREEN, Pastor of Essex St. Church, Boston, August.

From Rev. Messrs. BLADGREN, WINSLOW, and PHIPPS, Boston.
We have examined the "Church Psalmody," published by Perkins and Marvin, of this city, and take pleasure in recommending it as a book of doctrinal and devotional poetry, well adapted for use in public worship, and in social religious meetings.

It contains less to offend correct taste, than any other compilation with which we are acquainted; while, at the same time, it presents all the leading doctrines of the evangelical system, in a clear and unquestionable form. The compilers have made Watts the foundation of their selection, while they have taken from other authors, many pieces of devotional poetry which have been long admired, and ought to be preserved and sung by the people of God. The arrangement of subjects is very judicious.

G. W. BLADGREN, Pastor of Salem St. Chh. Boston. H. WINSLOW, Pastor of Bowdoin St. Chh. Boston. A. A. PHIPPS, Pastor of Pine St. Church, Boston, October 1, 1832.

From Rev. THOMAS H. SKINNER, D. D.
Until the appearance of the Church Psalmody, published by Perkins and Marvin, of Boston, the selection of Psalms and Hymns best suited to be used in public worship, was, in my judgment, that which the General Assembly authorized to be used in the churches under their care, in 1820. My estimation of that selection is not abated, but increased, by trial of it, continued since its first publication. The "Church Psalmody," however, I deem, in many respects, superior to any book of the class, that I have yet seen; and I cannot but hope, that, along with the Presby-

terian and other selections, it will speedily be in use in all our Evangelical churches. Philadelphia, Oct. 20, 1832. T. H. SKINNER.

From Rev. NOAH PORTER, D. D.

Messrs. Perkins and Marvin.—Owing to a change in our choir of singers the last spring, an opportunity was afforded for a change of books, more favorable than was likely to occur for several years. In prospect of this, the "Church Psalmody," published by you, was examined by our Ecclesiastical Committee, and a few other individuals among us, best qualified to judge of its merits. It was their unanimous opinion, that this collection is so far superior to any other now in use, that notwithstanding the inconvenience of a change, it ought to be introduced. It is now about six months since we began the use of it; and our estimation of it has been continually rising. It seems to me eminently adapted to aid the devotions and promote the comfort and improvement of the people of God; nor have I heard of a single complaint from any quarter, on account of our having introduced it. After the recommendations which have been given of it by others, it is quite unnecessary for me to specify its various excellences. Suffice it to say, that all the objects, with reference to which it was compiled and arranged, are happily attained.

NOAH PORTER, Farmington, Conn. Nov. 7, 1832.

From Rev. LYMAN GREEN, D. D.

The "Church Psalmody" was subjected to a thorough examination before it was adopted by my people. It has now been in use in my congregation about nine months, and has been constantly growing in our estimation. I can, therefore, cordially and with my humble recommendation, to those already published.

LYMAN GREEN, Newbury, Nov. 13, 1832. 6W6

F. J. HUNTINGTON

HAS LATELY RECEIVED

THE COMPREHENSIVE BIBLE;

Containing the Old and New Testaments, according to the authorized version, with the various readings and marginal notes usually printed therewith; a general introduction, containing disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures—various divisions and marks of distinction in the sacred writings—ancient versions—coins, weights and measures—various sects among the Jews: introductions and concluding remarks to each book: the parallel passages contained in Canne's Bible, Dr. Adam Clarke's Commentary, 7 vols. Rev. J. Brown's Select Interpreting Bible, 2 vols. Dr. Blayney's Bible, Bishop Wilson's Bible, edited by Curlew, Rev. T. Scott's Commentary, 6 vols. and the English version of Bagster's Olygiott Bible, systematically arranged: philological and explanatory notes: a table of contents arranged in historical order: an analysis and compendium of the Holy Scriptures: a chronological index of the subjects contained in the Old and New Testaments; and an index to the notes, introductions, and concluding remarks.

Extract from the Editor's Preface.

The Notes are exclusively philological and explanatory, and are not tinged with sentiments of any sect or party. They are selected from the most eminent Biblical critics and commentators.

It is hoped that this edition of the Holy Bible will be found to contain the essence of Biblical research and criticism, that has dispersed through an immense number of volumes.

Such is the nature and design of this edition of the Sacred Volume, which from its various subjects of embraces, the freedom of its pages from all sectarian peculiarities, and the beauty, plainness and correctness of the typography, cannot fail of proving acceptable and useful to Christians of every denomination.

RECOMMENDATIONS.

From the Rev. WILLIAM PATTON, Pastor of the Broome-street Church, New York.

It gives me pleasure to learn, that you have undertaken an American Edition of Bagster's Comprehensive Bible. I have used it for four years, and consider it, upon the whole, as the most convenient and serviceable Bible for the student and for the family that I know of.

The more I have used this Bible, the more valuable have I found it. Besides the copy used in my study, I sent to London for a copy for my pulpit, and have found it of great service, more particularly for the philological and explanatory notes. Many passages are illustrated by extracts from modern travellers. I can cordially recommend the work to all who may have any confidence in my judgment.

From the Rev. JOEL HAWES, D. D. Pastor of the First Church in Hartford.

Bagster's Comprehensive Bible, which I am happy to learn you are about to re-publish, is emphatically what I profess to be. It contains in a small compass, a great amount of valuable information on a variety of subjects connected with the illustration of the Sacred Scriptures.

Mr. Greenfield, the Editor of this work, and for some time previous to his death the superintendent of the editorial department of the British and Foreign Bible Society, was a most extraordinary man. From humble life, and while engaged in an employment which usually occupied him fourteen hours a day, he rose to be one of the most distinguished linguists of the age; as is probably the fact, that in the few months during which he was in the service of the Bible Society, "his command of languages was brought into exercise in no less than twelve European, five Asiatic, one African, and three American languages, and he during the same time he acquired a considerable degree of skill in the Peruvian, Negro-English, Chipewia, and Berber languages." In editing the Comprehensive Bible he varied and extensive learning was called in to successful exercise, and appears in happy combination with sincere piety and a sound judgment.

The Editor of the Christian Observer, alluding to the work, in an obituary notice of its Author, speaks of it as a work of "prodigious labor and research, and exhibiting his varied talents and profound erudition."

A well executed edition of this work, such as you propose to give to the American public, cannot fail to procure a generous patronage, as soon as its merits are generally known.

From the Rev. GUSTAVUS F. DAVIS, Pastor of the Baptist Church, Hartford.

Gentlemen:—I have examined with all the care and attention which my limited time would allow, your London copy of "Bagster's Comprehensive Bible," which you propose to give an American edition to the public. I cannot speak with so much fulness and confidence of the work, as those gentlemen who have had better opportunities to become acquainted with its excellencies; but from the examination which I have been enabled to make, I am free to say, that I am not content of the existence of any one volume which presents so rich a variety of "helps" to understand the "Oracles of God." The Index to the subjects and the Index to the Notes, do render these helps perfectly easy of access. I find the references in the passages at which I have looked for examples, to be copious, judicious, satisfactory. Like Mr. Patton should be pleased to have a copy not only in my study, but in my pulpit. It would, I believe, be an excellent Pulpit Assistant.

THIS DAY PUBLISHED BY

F. J. HUNTINGTON,

A BRIEF TREATISE ON THE DUTY OF COOPERATION between those who differ in opinion, addressed to Religious denominations, and to all Political parties. By the Rev. Gustavus F. Davis. Hartford, Dec. 21.